



*Millennial
& Star*

MARCH

1970



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PROFILE

OF PRES. JOSEPH FIELDING SMITH
by Doyle Green

Recently I saw him walking west on South Temple Street in Salt Lake City toward the Church Office Building. It was just after 7.30 in the morning. He stood erect. His step was sure and firm and quick. As our eyes met, a smile crept across his face and broadened into a grin. His blue eyes sparkled. As he took my hand with a strong and warm grip and inquired about my health, a thrill coursed through me. I had a hard time moving the lump out of my throat so I could reply.

It was not a new experience. It is one that I have had dozens of times before. Yet it has never grown old. And now somehow it was even more meaningful. What a challenge to have an assignment to write about and pay tribute to Joseph Fielding Smith.

I stood in wonderment and awe in the presence of this venerable servant of God—the remarkable way the Lord has preserved him, the high positions he holds in the Church, the many years he has served as a General Authority,



the tens of thousands of miles he has travelled in the Lord's service, his great knowledge of the scriptures, the numerous gospel sermons he has given, the many vitals books and articles he has written, and above all, his unwavering, uncompromising, and undeviating devotion to the Lord and to the Church.

President Joseph Fielding Smith will be 94 years of age on July 19. He was the oldest man who ever served as president of the Council of the Twelve and was a member of that council longer than any other man in this dispensation, having been ordained an apostle and set apart as a member of the council on April 7, 1910, four years after President David O. McKay had received a similar call.

Joseph Fielding Smith has survived fifteen apostles who were ordained after he was. Eleven of these were called between him and Harold B. Lee, the next-ranking member of the quorum. They were James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, J.

Reuben Clark, Jr., Alonzo A. Hinskey, Albert E. Bowen, and Sylvester Q. Cannon.

When the baby who was to be named Joseph Fielding was born in 1876, in a pioneer home in Salt Lake City, the Saints had been in the Valleys of the mountains only 29 years, and Brigham Young was still President of the Church.

These were hard and trying times, and young Joseph Fielding became acquainted with poverty and learned resourcefulness, patience and the blessed discipies of hard work and frugality as he toiled with his brothers on a farm in Taylorsville, herded cows near the Jordan River, and struggled to gain an education. Of this difficult period his father recalled: ". . . I—we all! were on foot and of necessity tugging away with all our might to keep body and soul together. Under these spiritless conditions, one day just before Christmas, I left the old home with feelings I cannot describe. I wanted to do something for my chicks. I wanted something to please them, and to mark the Christmas day from

all other days—but not a cent to do it with! I walked up and down Main Street, looking into the shop windows—into Amussen's jewellery store, into every store—everywhere—and then slunk out of sight of humanity and sat down and wept like a child, until my poured-out grief relieved my aching heart; and after a while returned home, as empty as when I left . . . ”

But adversity makes good men strong and strong men great. And the Smiths had a wealth of tradition and nobleness, devotion and faith, that carried them through. President Smith's father, Joseph F., was a son of Hyrum Smith who was martyred at the side of his brother Joseph the Prophet in the Carthage jail. As a boy of eight tender years, he drove an ox team from Montroseo on the west bank of the Mississippi to the Missouri River. Then two years later, at the age of nine, he drove a team of oxen a thousand miles across plain and mountains to the Salt Lake Valley, where his mother passed away in 1852 when he was 13 years of age. He subsequently accepted a mission call to Hawaii when he was

but 15, served a second mission in Hawaii, two missions in England, and a term as president of the European Mission before being called into the First Presidency. He became President of the Church in 1901. Of him it has been written. "He was not only a great father and a mighty preacher of righteousness, but he typified our loftiest conception of a real man—a man whose convictions were backed by loyalty and consecrated devotion to the truth that was never challenged by friend or foe."¹

At the feet of this noble and great man and an equally wonderful and spiritual mother, Julina Lambson Smith, young Joseph Fielding gained faith in and a love for the Lord and the Church. His foundation in gospel principles and all that is right and true was laid down solidly and early and grey mightily with the passing of the years.

Joseph Fielding Smith's service in the Church has been monumental. The Church has been his life all his life. As a missionary, as church historian, as secretary, director, and president of the Genealogical Society, as a general

GEMS OF WISDOM FROM THE PROPHET

If you would become a son or daughter of God and an heir of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained and which cannot be obtained elsewhere; and you must keep those commandments and those covenants to the end.

board member, as a temple president, as an author and editor, as an educator, as a businessman, as a member of the Council of the Twelve, as president of the Council of the Twelve, and as a counsellor in the First Presidency, he has tirelessly devoted all his efforts to furthering the work of the Lord.

President Smith's life has spanned the period from covered wagons to jet planes. He has given well over a hundred talks in general conference sessions and may have participated in as many as 5,000 stake conferences. He has been present at nine temple dedications—St. George, Salt Lake, Hawaii, Alberta, Arizona, Idaho Falls, Los Angeles, London, and Oakland. He has toured dozens of missions.

Today he lives with his beloved wife Jessie Smith in a modest apartment from which he can walk back and forth to the Church Office Building. As he finds time between innumerable meetings, appointments, interviews, and assignments, he can generally be found studying the scriptures or sitting at his typewriter writing letters or answering questions on doctrinal sub-

jects.

Would that all members of the Church could know him as do those who are close to him. To many he may seem hard and unyielding, and he is when it comes to truth and right. With him there is no compromising of the word of God. Truth is truth, and the commandments of God cannot be set aside or discounted. What has been said of his father can be said of him: He is a man whose convictions are backed by a loyalty and a consecrated devotion to the Church that has never been challenged by friend or foe. President Smith believes that what the Lord has said or revealed through his prophets the Lord means, and his words cannot be changed or modified merely to fit the convenience or the desires of men. He accepts literally and completely all of the principles of the restored gospel without wavering or faltering, without questioning or compromising. With Joshua he exclaims, ". . . as for me and my house, we will serve the Lord." (Josh. 24:15.)

But there are other sides of Joseph Fielding Smith the general membership

of the Church does not get to see. Without knowing these other virtues one may tend to get a distorted picture of this great man. Let us look at some of them very briefly:

He is kind, loving, and devoted husband, father and grandfather. All of his five sons have served on missions, and all his children have been married in the temple. Of them he recently said: "I am the father of eleven children, and to this day every one is a faithful member of the Church, and all are active, for that is the way they were taught, and they were obedient. They will belong to me forever and are the foundation stones of my kingdom."

Among his 111 descendants are 29 grandsons and 29 granddaughters, 21 great-grandsons and 21 great-granddaughters. Thirteen grandchildren have filled missions, and all 20 grandchildren who are married have been married in the temple. Elder Richard L. Evans, who knows the family intimately, has written: "The faithfulness and devotion of this family, and their honest and upright citizenship, is a tribute to their father and to the mothers who in faith

shared their early teachings and training."²

A Saturday near the date of President Smith's birthday is reserved for his family. On these happy days family members meet in a park in Salt Lake City, play games, tell stories, sing songs, and enjoy a turkey dinner.

Important parts of these occasions are the words of advice by Grandpa Smith and the presents he distributes to each one. This novel technique of giving his descendants presents on his birthday eliminates the problem of his having to remember 111 birthdays each year.

On his church assignments President Smith is nearly always accompanied by his devoted companion Jessie, who gave up a promising operatic singing career to follow what she says is a more important life's work—being a wife to Joseph Fielding Smith. Her quick wit, her jovial nature, her bright disposition, and her contagious laugh are constant tonics and help relieve the many pressures and tensions. Often she shares his speaking assignments and responds readily and willingly to any requests to

GEMS OF WISDOM

FROM THE PROPHET

There is no knowledge, no learning that can compensate the individual for the loss of his belief in heaven and in the saving principles of the gospel of Jesus Christ. An education that leads a man from these central truths cannot compensate him for the great loss of spiritual things.

sing (she is a soloist with the Tabernacle Choir). President Smith himself has a good singing voice, and it is a joy to see and hear him and Jessie sit together on the piano bench and sing duets.

It is well known throughout the Church that President Smith is the author of many books. Not so well known is the fact that he has written the words to four church songs. One of these, "The Best Is Not Too Good for Me," was written in his youth after he had received some advice from his father concerning an employment opportunity. The music was written by Tracy Cannon.

Evan Stephens wrote the music to the song "Come, Come, My Brother, Wake! Awake!"

His hymn "Does the Journey Seem Long?" with music by George D. Poyer was recently sung by the Tabernacle Choir on a national broadcast.

Another of his songs, "We Are Watchmen on the Tower of Zion," with music by Alexander Schreiner, was sung by the Tabernacle Choir with Sister Smith as soloist at the laying of

the cornerstone of the Oakland Temple in 1963.

It is a happy marriage, with love and respect and harmony always in evidence. Of her husband, Jessie recently said, "A kinder and more considerate man never lived. He has never been cross with me or spoken an unkind word." To this comment President Smith replied, "She has never done anything to make me cross."

President Smith has a delightful and refreshing sense of humour, as all who know him well testify. On the kitchen wall he has placed a plaque on which are the words: "The opinions expressed by the husband in this household are not necessarily those of the management."

"This household does have a good manager," President Smith assured his wife. "Yes," she replied, "but the manager knows her place. Last summer when I went to his office to give him some help while his secretary was on vacation, he tapped me on the shoulder and said, 'Mamma, dear, just remember one thing. Over here you are not the speaker of the house.'"

All his life President Smith has been an avid sports fan. In his youth he played baseball and other games as time would permit. He learned to swim in the murky waters of the Jordan River. For many years he played handball regularly with great skill. He loves all types of ball games. Some of his children and grandchildren have been outstanding athletes.

He has been cited for making a significant contribution to the National Guard of the state of Utah. After a number of years of serving as an honorary colonel in the guard, he was in 1960 promoted to the rank of honorary Brigadier General. He has thoroughly enjoyed going on training flights with members of the Air National Guard. On July 3, 1954, for example, when he was nearing his 78th birthday, he made a 40-minute flight in a Guard jet over much of northern Utah at speeds in excess of 500 miles an hour.

President Smith's and President David O. McKay's devotion and affection for each other was beautiful to see. Time and time again President

Smith bore his testimony that he knew that President McKay was a prophet of God. When a friend complimented him at his being named to the First Presidency, he replied, "I will do my very best to serve the Lord and be loyal to the Prophet."

A few years ago when President McKay was taken to the hospital, he asked for his counsellors and Joseph Fielding to be notified so that they could come and administer to him. President Smith was at a stake conference in Lewiston, Idaho, when the word reached him. As soon as the word reached him. As soon as the morning session was out he left by car and travelled throughout the night, arriving at 3 a.m. As these two old friends and life-long servants of the Lord met, they embraced and kissed, repeating each other's names affectionately.

Consistency is a superlative virtue, and Joseph Fielding Smith has been consistent throughout all his life in his beliefs and his teachings. What a biographer wrote about President Smith 34 years ago is just as applicable now

GEMS OF WISDOM

FROM THE PROPHET

There is nothing in the commandments of the Lord that is difficult to keep. With the guidance of the Spirit of the Lord we will find contentment and happiness in doing his will

as it was when it came from his able pen: "One of the impressive lessons of all history is that 'righteousness exalteth a nation: but sin is a reproach to any people.' Joseph Fielding is a crusader against iniquity and against the violation of any principle that would bring remorse or discomfort upon the people. He loves humanity and has sublime faith in the saving power of the principles which he preaches. Back of all his endeavours is a deep desire to help mankind. No one who understands him could question for a moment the rectitude of his intentions nor the wisdom of the words which he utters.

"Thoughtful people can have little faith in the permanence of any civilisation, church or organisation if depravity becomes prevalent among its

members. This is the burden of his message, the motive of all he says.

"Joseph Fielding Smith is strong in the common virtues which underlie every second life—honest, benevolent, dependable and God-fearing, robust in intellect, vigorous in body, clear in his convictions, unyielding in his purposes, sound in his thinking, pure and lofty in his aims, with a simplicity and sweetness permeating it all that marks a noble character. He has the endowments that eminently fit him for the great office which he holds and honours."

¹Bryant S. Hinckley, "Joseph Fielding Smith," *The Improvement Era*, June 1932, pp. 458-9.

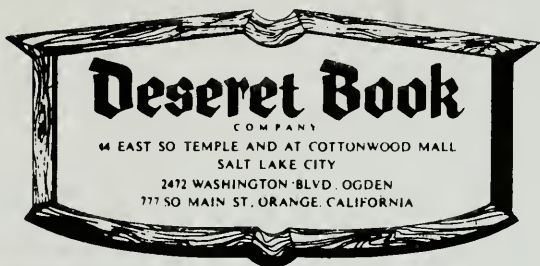
²"Joseph Fielding Smith," *The Improvement Era*, September 1951, p. 687.

The Gift of God

"The Holy Ghost is the Gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men.

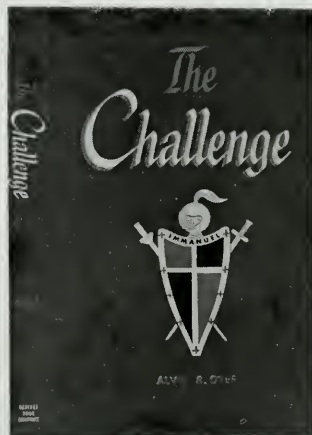
"For He is the same yesterday, today and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him.

"For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round." (1 Ne. 10:17-19)



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How can we obtain the ble



ssings of the Holy Ghost?

By Bruce R. McConkie

THE Father, a personage of tabernacle having flesh and bones, begat us as spirits in the beginning and ordained the plan whereby we might have power to grow in intelligence and knowledge and become like him.

The Son, His Firstborn in the spirit and Only Begotten in the flesh, under his direction, became the Creator and Redeemer of the earth and all things that are on it. From time to time he has revealed to men the plan of salvation, the gospel of Jesus Christ.

The Holy Ghost, a personage of spirit, is their minister, who has been given the power and assigned the functions of bearing record of the Father and the Son, of revealing the truths of salvation to men on earth, and in due course, of revealing to them, all truth.

When Christ was here in his ministry, he told his Apostles that when he went away, he would send them another Comforter—that is a Comforter other than he, himself, for he was a comfort unto them—and that this Comforter would recall to their minds all things that he had told them, and would guide them into all truth. And when he said they would be guided into all truth, I believe that he meant it literally, and that in due course—not in time, but in eternity—they would obtain a fullness of truth, even as Christ himself, having gone from grace to grace, has received a fulness of truth, and a fulness of the glory of the Father.

But the thing that we are concerned with here in mortality, is to have the Holy Ghost reveal to us the things of God, the knowledge that God is our Father, that Jesus Christ is his Son, literally born of him in the flesh, and that the kingdom of God has been set upon earth again for the last time, that we, with the ancients, might be heirs of the fulness of the Father's kingdom.

We believe that it is life eternal to know God and Jesus Christ, whom he has sent, and that these glorious beings are manifest by the power of the Holy Ghost.

We believe that man is saved no faster than he gains knowledge, meaning knowledge of God and of his laws, as these things are revealed by the Holy Ghost.

We believe that no man can be saved in ignorance, meaning in ignorance of God and his laws, of Jesus Christ, and the truths of the gospel, as these things are made manifest by the power of the Holy Ghost.

You will recall it was Paul who said:

“ . . . Eye hath not seen, nor heard neither have entered into the heart of man, the things which God hath prepared for them that love him.

“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” (1 Cor. 2:9-11.)

The truths about God and salvation are not gained by the wisdom of men. They are not to be found by the research of the world. They are not found in the creeds of men, for the

Lord has said that those creeds are an abomination in his sight. God stands revealed, or he remains forever unknown. Knowledge about God and about the divinity of Jesus Christ and the great atoning sacrifice which he worked out is had in the world today, by us, because God has spoken in this day, and has given these truths again, by the same direct revelation that he gave them in times of old.

The Holy Ghost has been given to righteous men from the beginning so they could certify of the truths about God and salvation. He has been the companion of those who have presided over the Church and the Kingdom in every age, and by his power they have received revelation and given guidance to the people of the Church and to all

people in the world. And when these brethren speak, these brethren, the First Presidency and the Twelve, who are prophets, and seers, and revelators, it is by the power of the Holy Ghost and what they say is the mind and the will of the Lord.

The Holy Ghost is a revelator. He will reveal to any person who is honest and God-fearing and diligent in seeking truth, the fact that this is the Lord's work; that Joseph Smith is his prophet; that he is the greatest witness of Christ that there has been in the world since the day that Christ himself proclaimed that he was the Son of God. And there is not any reason or any excuse why anyone who is upright and honest should not have this knowledge. Every Latter-day Saint should have it.

You will recall that in ancient Israel, after Eldad and Medad had been called of God to a high calling, that his Spirit fell upon them and the prophesied in the camp. Then Joshua came before Moses and said, ". . . my lord Moses, forbid them." But Moses who himself had this gift of the Holy Ghost, this spirit of revelation and of prophecy—and it was by this power that he had led Israel through the Red Sea—said: ". . . Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." (Num. 11:28-29.)

There is no greater gift that a person can earn and enjoy for himself, in mortality, than the gift of the Holy Ghost, which gift is the right to the constant companionship of that member of the Godhead, and which gift is actually enjoyed only on condition of individual righteousness.



Elder Bruce R. McConkie



By Marion G. Romney
Council of the Twelve

THEN the prophet Joseph Smith went to Washington with Elias Higbee, he had conferences with many of the statesmen there — and many of the politicians also. He had conferences with the President of the United States. In one of them Mr. Van Buren asked:

“ . . . wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost . . . ” (History of the Church, vol. IV, p. 42.)

We have the Holy Ghost. Every one of us who are members of the Church has had hands laid upon our heads, and we have been given, as far as ordinance can give it, the gift of the Holy Ghost. But, as I remember, when I was confirmed, the Holy Ghost was not directed to come to me; I was directed to “Receive the Holy Ghost.” If I receive the Holy Ghost and follow his guidance, I will be among those who are protected and carried through

these troubled times. And so will you, and so will every other soul who lives under his direction.

We need to seek that Spirit. We need to realise that it is a real guide. The Lord has given us several tests by which we know when we have that Spirit.

By revelation through the Prophet Joseph, the Lord revealed to Oliver Cowdery a very simple test. Oliver was complaining because the Lord had withdrawn from him the gift to translate the Book of Mormon records. The Lord said to him:

“Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

“Behold you are not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

“But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it is right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

“But if it be not right you shall have no such feelings, but you shall have a stupor of thought . . . ” (D&C 9:6-9)

You can make every decision in your life correctly if you can learn to follow the guidance of the Holy Spirit. This you can do if you will discipline yourself to yield your own feelings to the promptings of the Spirit. Study your problems and prayerfully make a decision. Then take that decision and say to him, in a simple, honest supplication, “Father, I want to make the right decision. I want to do the right thing. This is what I think I should do; let me know if it is the right course.” Doing this, you can get the burning in your bosom, if your decision is right.

If you do not get the burning, then change your decision and submit a new one. When you learn to walk by the Spirit, you never need to make a mistake. I know what it is to have this burning witness. I know also that there are other manifestations of guidance by the Spirit.

I know, for example, what Enos was talking about when he said, ". . . the voice of the Lord came into my mind again, . . ." He did not say it came into his ear, but that it "came into my mind again, saying: . . ." He had been asking the Lord to bless his brethren, the Nephites, as everyone who gets the Spirit asks the Lord to bless his brethren and his fellow men. ". . . the voice of the Lord came into my mind again, saying: —and what the voice

said is most important— "I will visit thy brethren according to their diligence in keeping my commandments." (See Enos 10.)

But I know what that voice is like, because I have had it come into my mind and give me names when I have had to select stake presidents. There is nothing mysterious about it to people who learn to be guided by the Spirit. The voice of the Lord has come into my mind, in sentences, in answer to prayer.

I know we can be guided by the Spirit. I counsel you to seek more diligence through earnest prayer the guidance of the Spirit. Learn to live your lives by the guidance of the Spirit.

I think every Latter-day Saint ought to go on his knees night and morning in secret prayer. This is in addition to family prayer, which we should also have night and morning. I grew up in a home where we had family prayers every night and morning. A good time to have the morning family prayer is just before the morning meal. And a good time for the evening prayer is just before the evening meal. That is the way it was done in my father's home.

In my wife's father's home prayer was had just before the morning meal and just before the family went to bed. When my wife and I were married, we decided that I would make all the major decisions and she would make all the minor decisions. I think the only major decision we've had to make was when to have evening family prayer. We have had it just before the evening

meal.

But what I would like to refer to now is secret prayer. I have always been thrilled with the statement of the Saviour to his disciples that when they



Elder Marion G. Romney

were not to

" . . . do as the hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

"But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly." (3 Nephi 13:5-6.)

Oh, that's the way to pray to reach the Lord—all alone, where you are not fashioning prayers for the ears of any

mortal person. In secret prayer you can kneel down and in the sincerity of your heart pour out your soul to God alone.

The path from man to God is prayer. Do as the Book of Mormon prophets advise: "Pray unto the Father with all the energy of heart." (Moroni 7:48.) The answer to such prayer is the guidance of the Holy Spirit. The key to happiness is to get the Spirit and keep it. The right to get it, we were given when we were confirmed members of this Church. Walk by it back into the presence of God. So doing we will not need to be put to flight by our troubles.

FAITH

By Louise Darcy

Faith is not faith that yields to doubt,
That wavers when things turn out
wrong.

The time of trial is when faith stands
Firm as a rock; faith is a song
Within the heart throughout each
day,

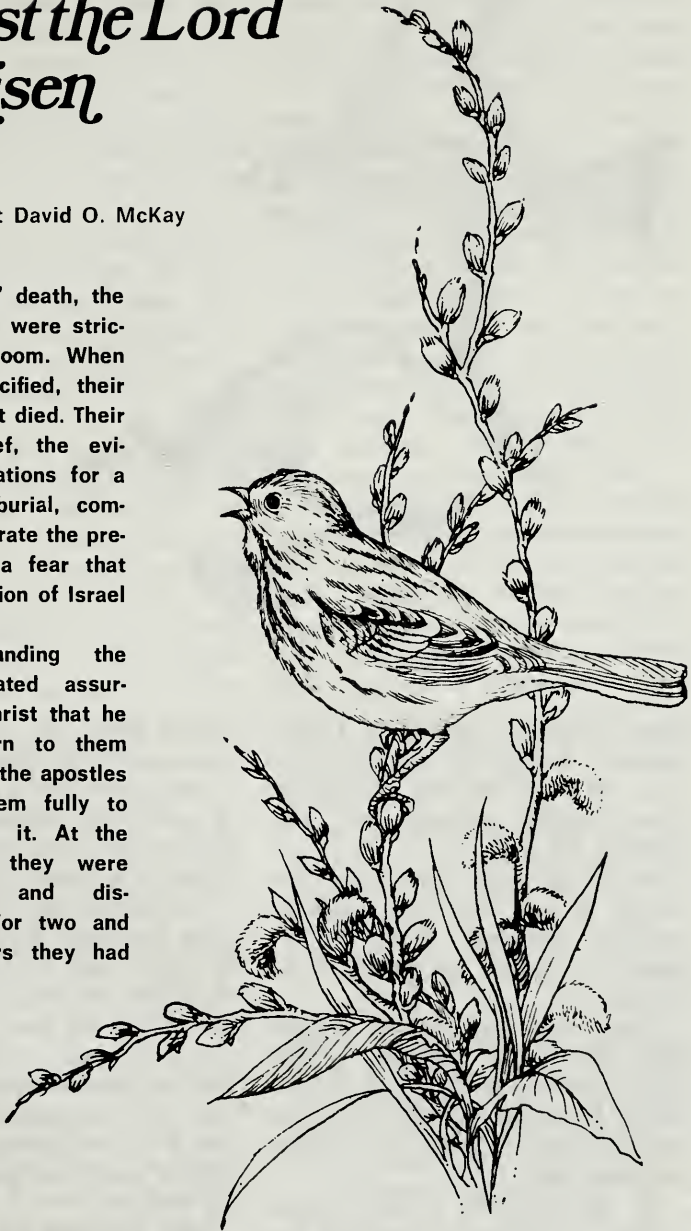
Triumphant over fear and pain.
Faith knows that God is ever good,
That in his care all men remain.

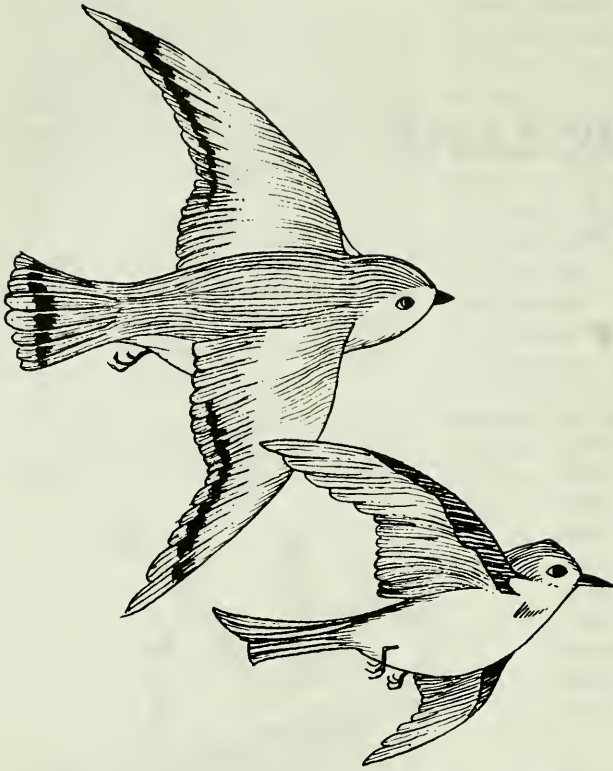
Christ the Lord is Risen

By President David O. McKay

AT Jesus' death, the apostles were stricken with gloom. When he was crucified, their hopes all but died. Their intense grief, the evident preparations for a permanent burial, combine to illustrate the prevalence of a fear that the redemption of Israel had failed.

Notwithstanding the often repeated assurances of Christ that he would return to them after death, the apostles did not seem fully to comprehend it. At the crucifixion, they were frightened and discouraged. For two and a half years they had





been upheld and inspired by Christ's presence. But now he was gone. They were left alone; and they seemed confused, fearful, helpless. Only John stood by the cross.

The world would never have been stirred by men with such wavering, doubting, despairing minds as the apostles possessed on the day of the crucifixion.

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept.

On the evidences of these unprejudiced, unexpectant, incredulous wit-

nesses, faith in the resurrection has its impregnable foundation.

One of the first to put his testimony in writing was Marcus, whose original Jewish name was John. He was the cousin of Barnabas. There is no record to show that he joined the Church while Christ was living. There is reason to believe that he was a convert of Peter who affectionately refers to him as "Marcus my son." (1 Peter 5:13). His mother was a believer, and with her the apostles lodged at least soon after the resurrection, if not before, and it is not improbable that Jesus himself was in her house the night of the betrayal.

Mark, then, was old enough to know

and to have a personal acquaintance with the men who were eye-witnesses of the resurrection. It is highly probable that he was the young man who rushed to the Garden of Gethsemane with only a loin cloth wrapped around his naked body. Certain it is that he was closely associated with Peter from whom he heard at the time, not years after, all the details surrounding Jesus' death, burial and coming forth from the tomb.

His authorship of the second gospel has never been disputed by the Christian churches, and even the scathing, modern, negative criticism is disposed to regard him as the author of at least the main part of the present gospel.

Mark himself does not recount any appearance of the Risen Lord, but he testifies that the angel at the tomb announced the resurrection and promised that the Lord would meet his disciples. From Mark, we hear the glorious proclamation of the first empty tomb in the world. For the first time in the history of man the words "He is dead" were substituted by the divine message "He is risen."

To him the resurrection was not mythical, not problematical, not questionable . . . it was real; and the appearance of his Lord and Master among men was a fact established in his mind beyond a shadow of doubt. To the proclaiming of this truth he devoted his life; and if tradition can be relied upon, he sealed his testimony with his blood.

Another who recorded the testimony of the eye-witnesses was Luke, a gentile, or, as some think, a proselyte of Antioch in Syria, where he followed the profession of physician. (Col. 4:14)

What he writes was the result of

personal inquiry and investigation, and was drawn from all available sources. Particularly he interviewed and recorded the declarations of those who "from the beginning were eyewitnesses and ministers of the word." He avers that he accurately traced all things "from the very first," so that he might write them "in order." This means that Luke obtained the testimony of these eyewitnesses directly from themselves and not from previous narratives.

According to all trustworthy testimony, we have the Gospel of Luke as it came from his hand. In chapter 24, verses five and six, Luke testifies to the divine message, "Why seek ye the living among the dead? He is not here; he is risen." In this same chapter he also testifies of the reality of the appearance of Jesus to the eleven.

With equal assurance as to their accuracy we can accept his statements and witness in regard to Peter's and Paul's testimonies and other apostles' testimonies regarding the resurrection, "to whom also he (Christ) showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3).

Who can doubt Luke's absolute confidence in the reality of the resurrection?

It is true that neither Mark nor Luke testifies to having personally seen the risen Lord, and; therefore, some urge that their recorded testimonies cannot be taken as first-hand evidence. That they do not so testify, and yet are convinced that others did see him shows how incontrovertible was the evidence among the apostles and other disciples that the resurrection was a reality.

A document that does give personal testimony of an eyewitness to an

appearance of Jesus after his death and burial corroborates the testimony not only of the two men whom I have quoted, but of the other also. I refer to Paul whose Jewish name was Saul, a Jew of Tarsus, educated at the feet of Gamaliel, a strict Pharisee, and who, before his conversion, was a bitter persecutor of all who believed in Jesus of Nazareth as having risen from the dead. Read in the 26th chapter of Acts of his conversion and of the appearance of Christ to him. In that immortal chapters he anchors the faith of the Saints to the resurrection of the Christ as an historic fact, shows how all-essential it is to the Christian hope, and then proceeds by reasoning and analogy to brush aside certain naturalistic objections to the great doctrine.

To summarise: The direct evidence of the resurrection may be stated as follows—First, the sudden and marvellous transformation in the spirit and work of the disciples. Second, the practically universal belief of the early Church as recorded in the gospels. Third, the direct testimony of Paul.

The Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, and with all the other apostles who accepted the resurrection, not only as being literally true but as the consummation of Christ's divine mission on earth.

Christ broke the seal of the grave, and revealed Death as the door to immortality and eternal life.

He is real! He lives! God help us believe in him with all our Souls and make him real in our lives!



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TESTIMONY OF THE ELECT

I look at Ann and my faith returns

ANN is a State Registered Nurse and Jack an architect's apprentice. They were married early in December and are living in a picturesque little cottage at Cookham Dean, Berkshire. Both have a story to tell.

Ann Edwards Legge was born in Cardiff, Wales. She heard about the Church from a school friend when she was sixteen. Soon, she was being taught by the Missionaries. Her testimony grew and she asked for baptism.

Her parents felt, however, that she was too young to make such an important commitment and asked her to wait.

Ann wanted to be baptised on her seventeenth birthday, eight months away. She was not certain that her parents would consent. As this time drew near, she fasted and prayed that she would be allowed to be baptised. She persuaded her parents to attend a district conference and after the service Mr. & Mrs. Edwards agreed to her baptism. It was an answer to prayer and the finest birthday present Ann

could have had.

Ann has been a devoted member of the Church from the beginning. Before she was baptised she was activity counsellor in M.I.A. Since, she has been a youth missionary, a local missionary, Sunday School teacher, M.I.A. teacher and a Relief Society teacher. At the present time she is president of the Y.W.M.I.A. with her husband who leads the Y.M.M.I.A.

In October, 1969, Ann attended General Conference in Salt Lake City. She met, by chance on Temple Square among thousands of people, the missionary who first taught her the Gospel. It was a joyous reunion. Her testimony was strengthened by the experience of going to Zion.

Since her marriage, Ann believes that the Gospel has taken on a fuller meaning to her. She remarked "I realise fully the blessings of the Church. When things go wrong, you have the Gospel as an extra bond—apart from the bond of love."

Jack was born at Bridgewater, but moved about a great deal as he belonged to a military family. He has lived in Cyprus, Germany, as well as several places in England. Jack's family came to High Wycombe on a military assignment and when this tour of duty was complete Mr. Legge retired to Bournemouth. Jack, however, was working for an architect and elected to stay in High Wycombe where he continued with this employment and studied at the High Wycombe College of Further Education. It was in High Wycombe that he met Ann through a mutual friend.

Jack realised from the very beginning that Ann was an unusual girl and their friendship grew. He came to Church with her and soon asked to be taught by the missionaries. He asked



Brother and Sister Legge


for baptism while Ann was in America and was a member of the Church when she returned. He is now a Priest and president of the branch Y.M.M.I.A.

Jack said that the Church has made such a difference in his life. He is happier and more content that he has ever been. Ann, of course has been an inspiration to him.

He says of her: "Ann is a living example of the Mormon faith. If I have any doubts, I look at Ann and my faith returns." He continued, "I know that we will be together for life and we know that sometime it will be for eternity. We want to have children and go on a mission together."

This fine, young couple are living the Gospel. Their testimonies are strong. They are grateful for their many blessings.





The Gospel comes to the Nibley family

By Preston Nibley

IN the April of 1844, a Mormon missionary, Elder Henry McEwan, was preaching on the village green of Hunterfield, Scotland, a small coal mining village about eight miles southwest of Edinburgh.

Standing in the group listening to Elder McEwan was a young housewife named Jean Wilson Nibley. She later related that as she listened to the Elder's sermon, she drank it all in as though it were living water which was springing up unto everlasting life. In fact she said that for the first time in all her life her soul was converted, thoroughly converted by that first sermon.

After the meeting she went directly to Elder McEwan and asked to be baptised. He inquired as to how much she knew about the Mormon Church. She answered that she had never heard of it until that day. Elder McEwan suggested that it was premature for her to be baptised. He gave her some tracts to study and recommended she pray about the matter. He said he would return in one week.

During the week Jean Nibley read the tracts, prayed and discussed the glad tidings with her husband, James. She was a bit cautious in approaching her husband because she was not sure how he would react. Finally as the end of the week neared, she decided to ask him about Mormonism.

"What do you think of all this?" she said. He replied, "Aye but it is true." The next Sunday, April 28, 1844, they were both baptised by Elder McEwan.

Five years later, in the same village, James and Jean Nibley had a son named Charles Wilson Nibley. He emigrated to Utah with his parents and became the Presiding Bishop and a member of the First Presidency of the Church. In looking back on his life, he often remarked how grateful he was that his parents had accepted the Gospel because he owed all his blessings to the influence of the Church.

Shortly after James and Jean joined the Church, they began saving to emigrate to America. Finally in 1855, they and their six children took passage on the sailing ship, "Dreadnought" from Liverpool to New York. The family then went to Greenville, Rhode Island, to

visit with relatives and look for work. They found employment in wool mills, saving their money for another five years until they had enough to make the journey to Utah.

In May 1860 they started the long journey westward. They travelled by rail to St. Joseph on the Missouri River, the westernmost tip of the rail system at that time. Then they took a boat up the river to Florence, Nebraska, where they met a large number of Saints who were outfitting for travel across the plains.

Charles W. Nibley recorded that it was here he first got an "insight into Mormonism and Mormon methods." He said, "Meetings were held regularly, hymns sung everywhere and oft, and the religious enthusiasm and spirit of the people were entirely different" from what he had known before.

The family joined the "Independent Company" with J. D. Ross as captain just before they departed, a group of missionaries came through Florence on their way to fill missions in Europe. One was Joseph F. Smith who was later to become President of the Church and a man who greatly influ-

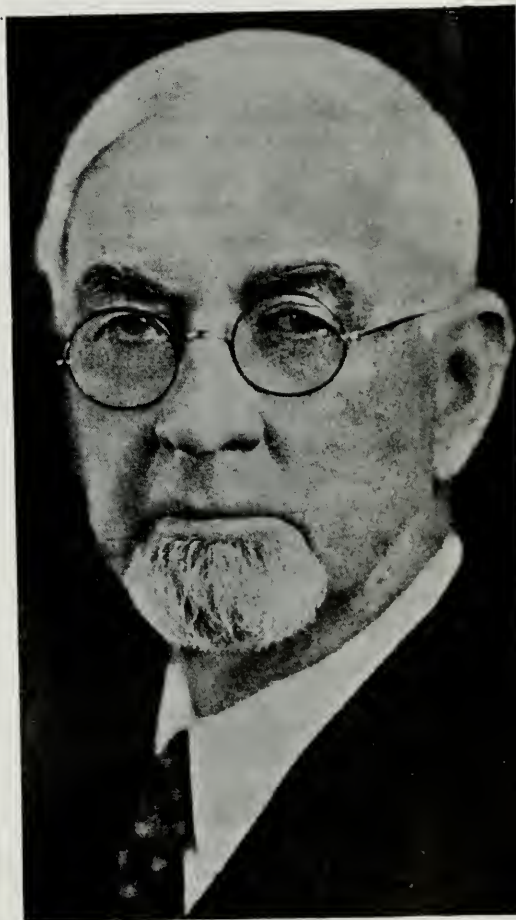
Charles W. Nibley

enced the life of Charles Nibley.

The "Independent Company" started for Utah on June 17th, 1860. They travelled about 15 miles per day, except Sundays, and reached Salt Lake City on September 30. Charles W. Nibley walked barefoot most of the way, but as a child of 11 years of age he enjoyed the adventure. Shortly after arriving they learned that their friends from Scotland, the Stoddard family had settled in Cache Valley in northern Utah. So they went north to join them.

The first winter in Cache Valley was very difficult for James and Joan Nibley and their six children. By November they had completed a 12 foot by 16 foot one room house, part dug-out and part cabin. There were no windows or doors. An old quilt served as the front door for that first winter. They had a cobblestone chimney in one end of the cabin but it was poorly designed to draw smoke. Charles recorded that "we had many a sorry time with that chimney."

As a young boy, he had virtually no formal schooling, but he loved to read and absorbed almost every book he could find. In later years as the head



of a large and devoted family, he often quoted Burns and Shakespeare at family gatherings. He had memorised these passages as a boy while tending sheep in Cache Valley.

Commencing in his youth, Charles was a resourceful and successful business man. He later became associated with George Stoddard and David Eccles, both of Scottish descent, in the lumber business in Oregon. Afterwards he was active in the sugar beet industry. As with his talents he was generous with his wealth. In 1922 he gave Salt Lake City a golf course "to be dedicated forever to this game, so that people of small means could find equal enjoyment with those who belonged to the exclusive country clubs."

Even though he was very successful in business, his first concern was his love of the Gospel and service to the Church. In 1869, at the age of 20, he was called on his first mission to the Eastern United States. Eight years later he was asked by Apostle Joseph F. Smith to go on a second mission, this time to England.

Apostle Smith had been called to

preside over the European Mission and he requested Charles to take charge of the business affairs of the Liverpool office. This was the beginning of a close and lasting friendship between these two men.

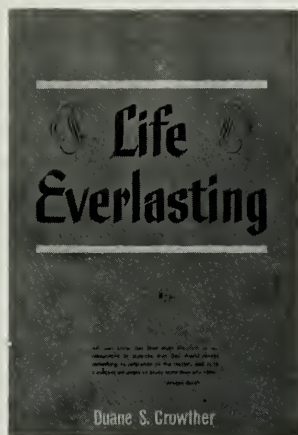
While in Liverpool Charles Nibley worked closely with Elders Henry W. Nesbit and John Nicholson, early editors of the "Millennial Star."

In December, 1907, Charles W. Nibley was ordained Presiding Bishop of the Church by President Joseph F. Smith. He continued in this office until 1925 when he was set apart as Second Counsellor in the First Presidency under President Heber J. Grant. He served in this position until his death in 1931.

His service in the First Presidency was the climax of a lifetime which commenced in 1849 in the humble home of James and Jean Nibley in Hunterfield, Scotland. Charles W. Nibley was profoundly grateful that his parents had received the Gospel, endured the hardships of emigrating to Utah and made it possible for him to enjoy the blessings of serving the Church.



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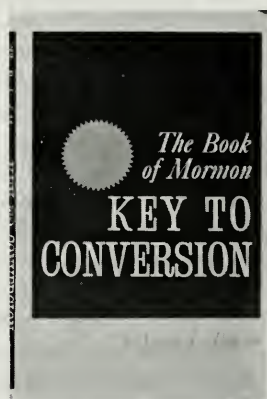
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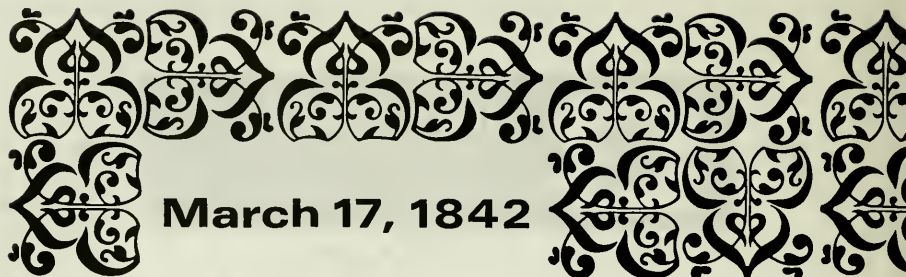
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March 17, 1842

Spring is a time for life and new beginnings,
 A time for building and for learning too,
 Spring was the time when many years ago
 The Prophet Joseph called the Sisters to him.
 Though they did not know the full purpose of his call,
 They came . . . all eighteen of them, in Nauvoo,
 On that great day, the seventeenth of March, in 1842
 The key was turned on our behalf,
 That knowledge and intelligence should flow
 From that time forth, that Sisters should bestow
 Charity and care on poor and needy souls,
 That they rejoice, and pour forth blessings on our heads.

The Relief Society of Christ's true Church
 Was born, by revelation from the Lord
 From eighteen Sisters in just one small room
 Our numbers now have spread across the world.
 In every state our banner is unfurled,
 In many countries do our Sisters meet.

In 1842 the beautiful Mormon Temple at Nauvoo
 Began to rise, and hundreds of the people working there
 Were fed and clothed by Relief Society.
 In 1845 first came the name of Visiting Teachers
 Who called in pairs to succour and to care
 For those in direst need.
 Now there are thousands of Visiting Teachers,
 Bearing testimony of blessings received through
 Kindness to our Sisters. We do know
 That through continual service testimonies grow.



"Charity never faileth," Relief Society provides
 Learning, homecraft, friendship, and much more besides.
 At weekly meetings held in many lands
 We learn to use our intellects, and our hands.
 We learn of literature, music, and the arts,
 And to fulfil with greatest care the parts
 That we are called upon to bear.
 We learn that there is never one too small,
 Too humble to belong to our Society.
 We learn how to dress, and to behave with propriety.
 In later years. our special magazine
 Has given us an insight into scenes in far off lands,
 An affinity with sisters whose hands
 Work as ours do, in the service of the Lord,
 Whom we never meet,
 Yet love through the pages of our magazine.

As we celebrate the birth of our Relief Society,
 We give humble thanks, that we may be a part
 Of this great sisterhood, which had its start in revelation,
 And we pray that in the coming years,
 Through each succeeding day we may progress,
 Learning Thy ways of love and tenderness,
 Loving our Sisters for their faults,
 And judging not, lest we be judged.
 Father, we pray that Thou wilt bless our Relief Society
 This day, and evermore.
 These things we say in Jesus' name. Amen.

GILLIAN G. BROWN-LEE
BRISTOL No. 2 BRANCH

Nine years
of
devoted service
as Stake Relief Society President



Hilda Storer holding the bowl and vase presented to her by the Sisters of the Birmingham Stake.

When the Leicester Stake was divided in September 1969, among the many changes was the release of Hilda B. Storer from the position of Stake Relief Society President, in which she had served faithfully since the Stake was formed in March 1961. Sisters from the Wards and branches remaining in the Leicester stake were able to show their appreciation and love when they held their Music Festival 3 weeks later. The Relief Societies of the four wards that are now in the Birmingham Stake had to wait a few months before Sister Storer was able to visit them again.

It was all a highly guarded secret, and the Storer family were invited as special guests to the new Stake's Centennial Ball. There Sister Lees of Birmingham 2nd Ward, who had served as a Board member with Sister Storer, presented her with a glass bowl and a bud vase from the sisters of the Walsall, Woodsetton and two Birmingham Wards, as a token of remembrance and appreciation for her years of devoted service.



*Young teenager -
find YOUR
errand in life*

Not too long ago I rode for several hundred miles with a group which included a boy named Henry. Though Henry was just in his early teens I was impressed with his inquisitive nature, with his searching, intelligent questions, and I thought "Here is a young man with whom I can talk man to man about things spiritual."

Henry has already obtained part of his errand. He is planning years ahead for service in the mission field. In The Church of Jesus Christ of Latter-day Saints there is not only room for young men and women, but you are needed here. The majority of nearly 12,000 full time missionaries serving throughout the world—in Yokohama and Hong Kong, in Melbourne and Auckland, in Santiago and Hermosillo, in Hamburg and Vienna—the great majority are young men just past nineteen years of age.

In this Church you are not only given full opportunity and full responsibility, but also full ecclesiastical authority. It is when I contemplate this that I repeat, here teenagers are not just tolerated, here they are needed. And it is when I contemplate this that I want to repeat again, the only thing wrong with you teenagers is that there aren't enough of you.

When I speak, I include in this errand all of you, not just those of you who have already distinguished yourselves—the captain of the football team, the valedictorian, the college or high school beauty queen. You are included, but I am speaking at least as much to you who consider yourselves nobody or at best just anybody. Some of you have been involved in serious trouble and difficulty that is only partly of your own making. Some of you I am sure, feel your parents don't love you. In this I am sure you are mistaken. Some of you feel that because of these mistakes that what I say shall not apply to you. You may even feel that no one has a regard for you, that even the Lord doesn't love you. In this you are most certainly in error.

If you obtain your errand in life from the Lord, there is a special spiritual preparation necessary. It is something you must do alone, each of you,

writes Robert L. Simpson

individually, by yourselves. It is intimate and personal and sacred. It relates to the most delicate and sensitive of your feelings, and it is only in the spirit of reverence that I approach this subject with you.

To achieve this spiritual preparation you must set out on a quest. The quest has all of the aspects of high adventure. It will require the gallantry of knighthood, all of the virtues of the storybook princess. It will take the resourcefulness of the pioneer, the courage of the astronaut, and the humility of a true saint. It will require some unteenagelike maturity. I say this because right now as teenagers you are trying to assert yourselves, trying to say to the world, mostly to yourselves, "I am somebody." But, this preparation will require some different attributes, some that perhaps have not matured in you as yet. It is almost out of keeping with your teenage personalities for you to be submissive and humble, isn't it?

Recently I tucking one of our little boys in bed. He was just five. There had been a difference of opinion as to whether it was bedtime or not. He had been guided gently to bed with something less than democracy. He looked up at me from under the covers and gritted his little teeth and said, "You not in charge of me." Wise beyond his years he spoke just like one of you teenagers. And, it is against this natural expression of youth that you will find your greatest contest.

The errand, the quest, is the search for a testimony—an individual conviction a certain knowledge that Jesus is the Christ, that God lives. Although much of religious expression is in group activity, this matter of testimony is not. It is individual—on your own, by yourself. It is because I have such confidence in you that I approach this sacred subject. I have confidence in all of the Henry's and the Bob's and the Alan's, and so I speak pointedly to you.

The Prophet Joseph Smith was about your age, in his fifteenth year, when he wanted to know for himself, for sure, what his errand in life should be. And, after reading James, chapter 1, verse 5: "If any of you lack wisdom, let him

Sunderland Stake Missionaries, Trevor Kennington and Frank Johnson talking to an investigator.

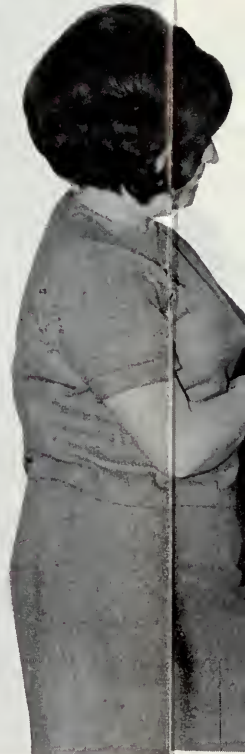


ask of God, that giveth to all men liberally, and unbraideth not; and it shall be given him," he came to the conclusion, ". . . I must either remain in darkness and confusion or else I must do as James directs, that is, ask of God.

I at length came to the determination to 'ask of God' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbaid, I would venture." (Joseph Smith 2:13.)

Do you know how to pray, teenager? Have you ever tried it—by yourself, alone? Have you ever nelt down and poured out your soul to your Father in heaven, asking for help, asking him to guide you as you seek for your errand in life?

Joseph Smith sought seclusion, by himself, alone as a teenage individual to attempt to pray. He asked the Lord two questions; first, which of all the churches is true, and next, which he should join. These two questions are appropriate for every teenager to ask, those of you who are in the Church and those of you who are seeking after truth. Now, if you have the inclination or the desire to find out for yourselves, you are entering in by the way. Again from the Book of Mormon I quote the Prophet Nephi, who had been speaking to his people about this matter of testimony, and near the conclusion of his sermon he said:



"Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

"For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do." (2 Nephi 32:4-5.)

There is a difference, you know, between saying prayers and praying. Don't expect it all to come at once. It is worth earning. Your efforts may seem in vain, but pray unceasingly, unyielding. The Prophet Moroni said:

" . . . dispute not because ye see not, for ye receive no witness until after the trial of your faith." (Ether 12:6.)

Once you have a testimony of your own, some things won't seem to change a great deal. You will still have to work for what you get. You won't be immune to illness or death. You will still have problems to solve, but you will have great strength, and you will be prompted by the Spirit of the Lord in the solution of these problems. As you accept membership in the Church, you have the gift of the Holy Ghost conferred upon you. Some of you who are young members of the Church and some of us who are older have made very little use of this gift. It is a quiet gift. It is a still small voice. May I illustrate?

Many years ago my parents lived on a modest little farm. They were ordinary people of humble circumstances. They had prayerfully asked the Lord to bless them with all of the necessities of life and some of the comforts and conveniences. One Monday morning Father came in from the field. He had broken the plow. "I must go into Brigham City," he said, "and get some welding done. Would you like to go?" Mother was washing, but she hastily set things aside and prepared the youngsters for a trip to town. The big copper boiler was lifted



from the range, the buckets of hot water were set off the stove into the bedroom. Mother took the youngsters to the front gate where Father soon appeared with the white-topped buggy.

As she put her foot onto the step, she paused and said, "Dad, somehow I think I shouldn't go with you today." You can imagine the conversion. "But why not? Hurry, time is wasting. You know you have shopping to do." Mother finally said, "I just feel like I shouldn't go." Thank goodness Father didn't tease her out of it. "If you feel that way, Mother," he said, "Perhaps you should stay home."

She lifted the youngsters out of the buggy, and you can well guess what they started to do. Dad shook the reins, the buggy pulled down across the bridge up the opposite bank and out of sight, and she has told me many times that she stood there and said to herself, now wasn't that silly of me." She busied herself with her washing again and in a moment or two she smelled smoke. Everything they owned, much of what they had prayed for, was in that modest little home. She didn't find the fire until the ceilings of the bedroom burst into flames, a ceiling made of muslin, sized with glue and wallpapered. A rusted stove pipe had permitted a spark to fall and settle in the dust atop the ceiling. A bucket brigade from the back pump, and the fire was soon out,



and the incident closes without significance, unless you ask the question, "Why didn't she go to town that day?"

There is a sentence that has been tremendously important to me in the Book of Mormon. Nephi in speaking to Laman and Lemuel said:

" . . . Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time: and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; . . . " (1 Nephi 17:45.)


Again, I say, teenagers, that you are needed in this Church. There is a great mission, a great errand for you to perform. Young Henry will hardly be prepared in time for his mission call. Some of us, in our youthfulness, may unwisely want to say to our Father in heaven that which my little son said to me. We may be tempted to grit our teeth and say to him, "You're not in charge of me." This spirit is present in the poem "Invictus" which concludes:

"It matters not how straight the gate—
How charged with punishment the scroll.
I am the master of my fate,
I am the captain of my soul."

(William Ernest Henry)

It takes a spirit different from that if you, teenagers, will find your testimony. The late Orson F. Whitney of the Council of the Twelve Apostles wrote a poem entitled "The Soul's Captain." In answer to the declaration "I am the captain of my soul." Brother Whitney said:

"Art thou in truth?
Then what of him who brought thee
with his blood?
Who plunged into devouring seas



Sunderland Stake Missionaries, Sheila Nesbitt and Gladys Oates teaching an investigator.

And snatched thee from the flood,
"Who bore for all our fallen race
What none but him could bear—
The God who died that man might live
And endless glory share.
"Bend to the dust that 'head unbowed,'
Small part of life's great whole,
And see in him and him alone,
The captain of thy soul."

Humbly, my teenage friends, I tell you that I have made that quest. Though less qualified perhaps than you, it became by blessing to know for sure which of all the churches is true, and it is because of experience that I hold out to you, not just the possibility that God will answer your prayer, but the very certainty of it.

We tell you that in this Church there is love for you. In this Church you are needed. We love you because the Lord loves you. I bear humble witness that I know that God lives. I know that Jesus is the Christ, and that he loves all of us, including the youth.

London Stake Missionaries Tom Bushnell (left) and Victor Wilkins (right) teaching an investigator. (Picture by Reg Wilkins).



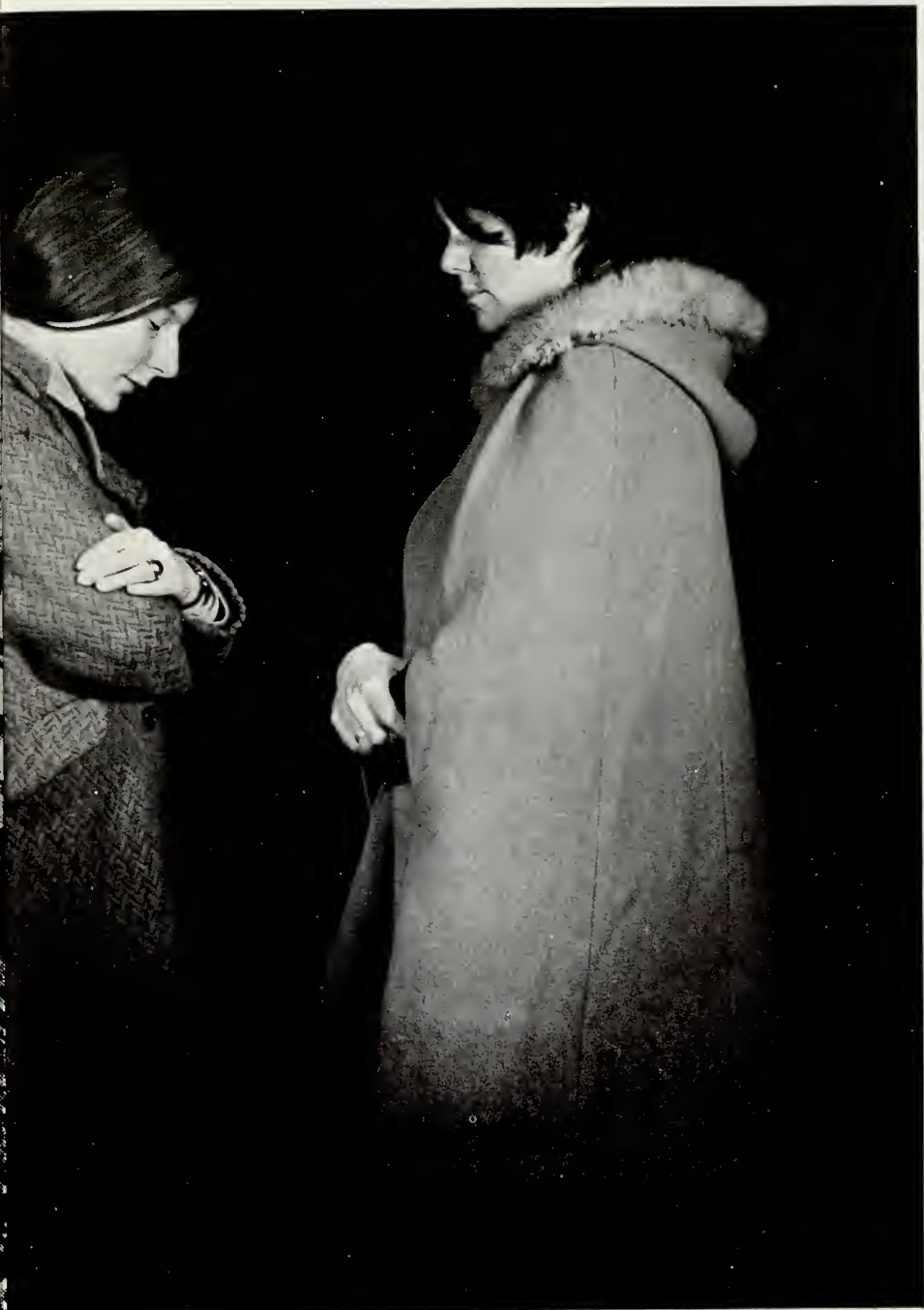
A MISSIONARY'S THOUGHT

By Mary Vickers Hudspeth

Today,
I planted a seed of truth
In fertile soil;
Now, I wait
Through the soft rain
Of man's inherent goodness
And the warm sun
Of eternal love
For a sign of growth;

And pray
That strong roots support
The first tender shoots;
And bear testimony
That it may flourish
And wax strong
And blossom
And spill its own seed
Again into fertile soil.

**London Stake Missionaries, Denise
Heatherington and Elizabeth Hawkes
kneel in prayer before going out to
teach the Gospel.**



Dear Len

A MISSIONARY IN BRITAIN WRITES
HOME TO HIS YOUNG BROTHER

The news I receive from home indicates that you have entered university. That is good news to me because I travelled the same route last year. As the months go by, you will realise, even more than now, the value of furthering one's education. Whatever field you decide to major in, I am confident you will succeed. Not just because we grew up together, and not that we went through growing pains, as only inseparable friends can, but because you have a forceful, driving outlook. There has never been a more promising ambition than yours.

As you well know, several months have passed since I entered the mission field. Things here are different. Back home there are "Mormons" everywhere. Will you permit me to relate a few experiences which have occurred during my tenure so far?

Our generation, like each previous one, has its own peculiarities. And every individual finds his preconceived notions shattered by new truths. This happened to me as I observed the seminary and institute programmes at work among the young people here. Yes, I disliked them at home, especially the seminary. Who wanted to learn the Gospel during the week? Religion study was, I formerly thought, only for Sunday. Many things seemed to be "more fun" than learning about the Gospel.

Over the last few months, that point of view has changed. I am particularly excited about the new seminary programme for the missions of the Church. They are progressing admirably. The young people give up Saturday or whatever time is required to attend classes on religion. I have seen rather rebellious youth take the programme and build solid, worthwhile characters from it. They have the fun we had; they play around and indulge in most of the activities we did—yet, they have this religious learning. It is difficult to believe the testimonies that these youth have, and when they embrace programmes like seminary, there is no stopping them. I wouldn't dare to tell them this, but watching them move this programme forth, in the manner prescribed by the Prophet, really gives me a "feeling" about the Gospel. It amazes me how they have so much fun doing what God instructs them to do. We missed a lot of opportunities to grow both spiritually, as well as physically, like these people.

As my companion and I were out tracting the other day, we con-

tacted a woman who invited us in to tell her more of the Gospel. As we progressed into the Gospel message, we learned some sad things from her. She quite glibly told us that she didn't know where her children were half the time, and she did not care.

Remember how we used to hate telling our mothers where we were running off to? Several times we even told them that we did not care whether the Prophet disapproved of our actions or not. To us, he was just an "old man" who was out to tell our parents how to rear us. Or was he?

Family Home Evening has become our foremost proselyting tool. The members here are holding Family Home Evenings, and it binds their families together as is not otherwise possible. That "old man" was right, wasn't he, Len, when he admonished putting into practice programmes like this. He said it would weld the families together, and it does. You know that once a week these Saints gather themselves into their family units and each member of the family takes part and participates in the evening. It really makes me "choke up" to realise that these young people are going strong on the Family Home Evening programme which we skipped so many times. Watching what programmes like this do for families gives me a testimony of the divine calling of our prophet.

As you get deeper into the vast storehouse of man's temporal knowledge, do not let it snuff out the light of the Gospel by its arguments. In one area, we were teaching an intellectual who holds an engineering degree. We started teaching him the Gospel, but unfortunately he applied logic instead of faith to what we told him. My companion met him on common ground, but after some time we discovered this approach to be non-effective. We were convinced it would be best to leave his mental conversion to the influence of the Lord. A convert friend of ours testified to our intellectual friend regarding the advantages of keeping the Word of Wisdom. This went down very well with him, for some reason. Our convert friend was a young man who had been baptised just six months ago. I feel that effective ways of building up the Church.

Another way in which these young people impress investigators is by always having a smart and clean appearance. Non-members seem

to tend to judge the Church at face value before they get to know the individual members. They maybe have a greater spiritual insight into Church matters than we may at first suppose.

The Church is growing and expanding rapidly over here and we missionaries need all the support, love and prayers from ward and branch members that we can get. Young people may feel closer to us because of our common age groups. They bring a spontaneity to the Gospel which is important when presenting it to strangers. They tend to enthuse about everything

This is useful for propagating the Gospel message. Often, parents, who have been backsliding or perhaps have not taken much interest in religion, are brought to realise just how important the Gospel way of life is to them.

I wish you could take a good look at the young people here in Britain and see for yourself what the Gospel programmes have done for them and to them. One easily sees that it raises them and us above the mundane and places us where the Lord intended His children to be.

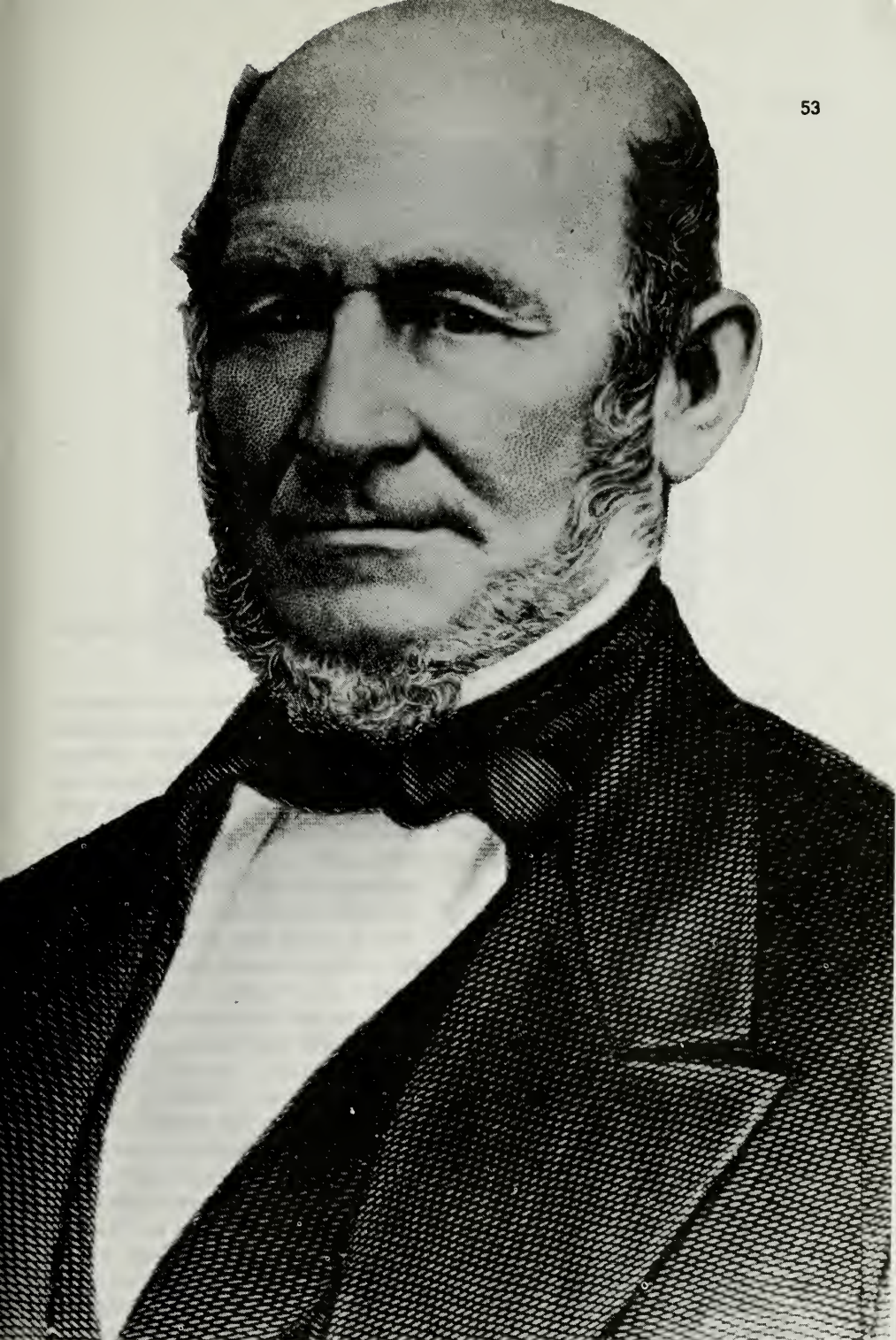
My love to you

La Monte

Submitted by President W. Dean Belnap
of the British Mission

James R. Moss asks the Youth of Britain

What if
Wilford
Woodruff
had
ignored the
Holy
Ghost?



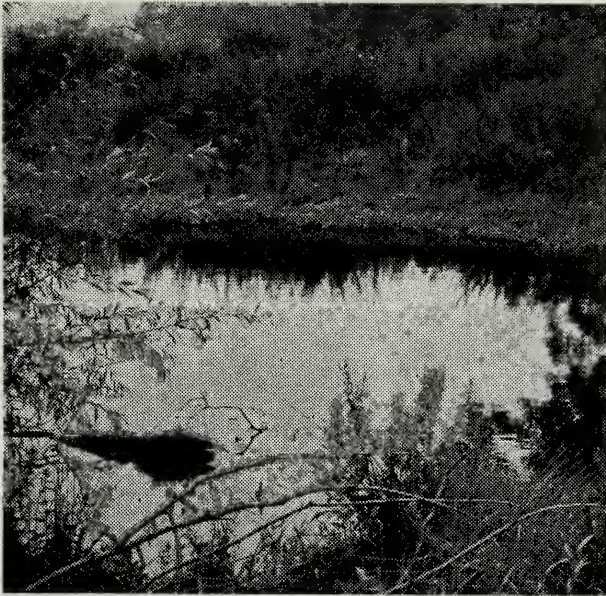
THE date was March 1, 1840; the place — Hanley near Stoke-on-Trent. Wilford Woodruff, thirty-three years old to the day, had already preached two sermons that Sunday. For the past five weeks he had laboured in the Potteries with great success as a missionary, preaching every night in the week and two or three times on the Sabbath. As a large assembly of converted Saints and their friends met for the evening service, he had every expectation he would remain in that area.

But, he later recorded, "while singing the first hymn, the spirit of the Lord rested upon me and the voice of God said to me, 'This is the last meeting that you will hold with this people for many days.' I was astonished at this, as I had many appointments out in that district.

In this pond Wilfred Woodruff baptised the United Brethren.

When I arose to speak to the people I told them that it was the last meeting I should hold with them for many days. They were as much astonished as I was . . . In the morning I went in secret before the Lord, and asked Him what was His will concerning me. The answer I received was that I should go to the south; for the Lord had a great work for me to perform there, as man souls were waiting for His word."¹

Wilford Woodruff hearkened to the voice of the Spirit and was led south of Worcester to the home of John Benbow, one of a company of men and women who had broken off from the Wesleyan Methodists and taken the name of United Brethren. The remarkable events that transpired there are best summarised in his own words. "The first thirty days after my arrival in Herefordshire, I had baptised forty-five preachers and one hundred and sixty members of the United Brethren,



who put into my hands one chapel and forty-five houses, which were licensed according to law to preach in. This opened a wide field for labour, and enabled me to bring into the Church, through the blessings of God, over eighteen hundred souls during eight months, including all of the six hundred United Brethren except one person."²

There is an important lesson we can all learn from these events. Wilford Woodruff was a successful missionary of the Gospel because he was completely and immediately obedient to the voice of the Spirit. He had learned well the revelation of God through Joseph Smith that "the Spirit enlightened every man through the world, that hearkeneth to the voice of the Spirit."³

One of the great truths contained in the gospel of Jesus Christ is that God will not only reveal His will to prophets and apostles, but will guide and direct all of us in our daily lives and responsi-

bilities. Through the influence of the Holy Spirit, He is constantly giving us instruction. According to President Henry D. Moyle, "In innumerable ways almost every day of our lives, if our feelings were sensitive to the promptings of the Holy Spirit, we would know that we are guided and directed in the course that we pursue far more in detail than we frequently comprehend."⁴

That this guidance extends beyond just our immediate Church duties is indicated by President Harold B. Lee: "Every man has the privilege to exercise these gifts and these privileges in the conduct of his own affairs — in bringing up his children in the way they should go; in the management of his farm, his flocks, his herds; in the management of his business, if he has a business. It is his right to enjoy the spirit of revelation and of inspiration to do the right thing, to be wise and prudent, just and good, in everything

Benbows Farm

that he does."⁵

But this great blessing of personal inspiration and revelation, that was demonstrated so dramatically in Wilford Woodruff's experience and is promised to each of us today, is contingent, however, upon our own preparation for and response to it. We must "hearken" to the voice of the Spirit to gain any benefit from it. As Elder James E. Talmage once wrote, "The directness and plainness with which God may communicate with man is dependent upon the conditions of receptivity of the person."⁶ Too often, we do not benefit from God's efforts to help us because we are unworthy, have not trained ourselves to discern spiritual guidance, or we reject it once received by relying instead on our own knowledge."

What if Wilford Woodruff had not been worthy to receive the message from God on March 1st, 1840? What if he had failed to live the command-

ments already revealed to us, had failed to keep himself morally clean, had failed to be honest, had failed to love others and help the poor and needy, had failed to support the leaders of the Church? If he had so failed the message to "go to the south" would not have been received, and eighteen hundred children of our Father in Heaven would have been denied the opportunity they accepted to receive the gospel. And so in our own lives, personal worthiness is a prerequisite to receiving personal revelation.

President Joseph Fielding Smith has written: "The Lord withholds much that he would otherwise reveal if the members of the Church were prepared to receive it. When they will not live in accordance with the revelations he has given, how are they entitled to receive more? We have little occasion to clamour for more revelation when we refuse to heed what the Lord has revealed for our salvation."⁷



Or what if Wilford Woodruff had not trained himself to discern the voice of the Spirit? Learning to recognise and understand the language of the Spirit is just as demanding as learning any other language, and far more important. It requires real spiritual effort, as President B. H. Roberts said, "the bending of the whole soul, the calling up of the depths of the human mind, and linking them with God."⁸

Joseph Smith has told us that we must actually train ourselves to recognise pure intelligence flowing into us, that "by learning the Spirit of God and understanding it you may grow into the principle of revelation, until you become perfect in Christ Jesus."⁹ Again, had Wilford Woodruff not learned to discern the voice of the Spirit, the message would not have been received. And so in our own lives, many spiritual messages are not received or understood because of our own lack of training and discernment,

Finally, what if Wilford Woodruff had received the message, but had such confidence in himself and his own judgement that he had rejected it? Had he done so, he would not only have lost the benefits of that particular message, but would have forfeited future revelation, for the Lord has said of men that "inasmuch as they sought wisdom they might be instructed . . . and inasmuch as they were humble they might be made strong; and blessed from on high, and receive knowledge from time to time."¹⁰ We must ask to have it given, seek to find, knock to have it opened unto us, and the attitude that will lead to such actions is one of humility, reliance and acceptance of God's word.

Moreover, Wilford Woodruff's decision would have led to failure rather than success, for as the Prophet Jacob said of men: "When they are learned they think they are wise, and they hearken not unto the counsel of

God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish."¹¹ We as members of the likewise perish, spiritually, and eventually temporarily, when we reject the voice of the Spirit in favour of the learning of men.

Wilford Woodruff did hearken to the voice of the Spirit and received great blessings. He was worthy, he was trained to discern spiritual guidance, and he humbly accepted and followed it. Of this experience he wrote, The whole history of this Herefordshire mission shows the importance of listening to the still small voice of the spirit of God, and the revelation of the Holy

Ghost."¹² The history of our own missions in life will in large measure reflect the same importance of listening to and obeying that same voice.

Footnotes:

- 1 Wilford Woodruff, Cowley, 116
- 2 Ibid., 119.
- 3 Doctrine & Covenants 84:46
- 4 Deseret News Church Section, August 25, 1962
- 5 Brigham Young University, October 15, 1952
- 6 Articles of Faith, 297
- 7 Doctrines of Salvation, 1:283
- 8 Discourses, 26
- 9 DHC, 3:381
- 10 Doctrine and Covenants 1:26,28
- 11 2 Nephi 9:28
- 12 Cowley, op. cit., 120

Reporter Lynn meets the stars

LYNN HARRISON, member of the Woodsetton Ward, Birmingham Stake, is a reporter, but while she does meet exciting and interesting people like Diana Dors, Tommy Steele, Miss World 1967, Ken Dodd and many other stars of the entertainment world, she also has routine jobs which can be boring.

Her very first assignment was to review a symphony concert, and she is a 'pop' fan! So it was a great challenge. However she was fortunate enough to sit next to an aunt of one of the players who later helped her write her story and then wished her luck in her new career. Since then she has had many memorable experiences, like interviewing a 90 year old lady, who invited her to come back any time for a piece of cake and a chat. and the little girl who thought she was a welfare officer calling to take her away from her foster home.



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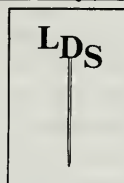
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WOMAN and the HOME



Starting your own

by Gwen Cannon

TO store food for a month, let alone a year is a new way of life. It means changing your planning, buying and storing of food. Before you begin you must analyse your present food habits and perhaps begin by storing foods that provide basic nutritional values.

These foods can be divided into five main groups. Some food from each category is required every day by each member of your family to maintain his health and well being. **Carbohydrates** include sugar, honey, syrup, sweets of all kinds and gives us energy. **Starches** are found in foods from grain such as flour and cereals. **Fats** are made up from butter, margarine, oil and lard. **Proteins** are found primarily in meat, fowl, fish, cheese and eggs. **Vitamins** and minerals are abundant in fruits and vegetables.

One way to start a storage cupboard is to buy something extra beyond your needs at each shopping trip. You could buy extra sugar, honey or syrup each time you shop. Put this away and try to add to it on your next shopping tour. The same process for each food group could be followed. Buy just one extra bag of flour or a packet of rice beyond your usual needs. This is a beginning.

Vegetable oil keeps in a cool place without refrigeration so this is a wise investment for beginning a store cupboard. It can be used in cooking, baking as well as in salad dressings. Perhaps you can buy a larger bottle or tin of oil than you ordinarily do. Very often the larger the pack, the more food for your money. Your next shopping tour could include one extra tin of meat beyond what you will need until you shop again. Try to build your



storage cupboard

store systematically with something in each food category so that if an emergency did arise, you could offer your family a balanced diet.

To begin your store, we are suggesting that you buy **extra** commodities. Many of you will say "This isn't possible. Every penny is already spent. How can we spend "extra" funds that we don't have?"

I am sure that no matter how much or how little we have to spend, every family has some financial limitations. You must decide on how you will spend the money available to you.

The first considerations of any budget are rent, food, utilities and clothing. These budget items are basic to all and maintain the lives and health of our families. We are suggesting that you analyse your expenditures and through increased thrift and careful spending, save a few shillings a week

to begin your food store. It may take time, perhaps longer than you desire, but it is the beginning of a new life of saving that which will offer security to your family. **Anyone** can begin this way.

If you are particularly fortunate and happen to have a windfall such as a pound or two as a birthday or Christmas present or money beyond your pay packet from overtime, invest these extra funds to begin your storage of food. Add to it by money saved from increased thrift and careful spending.

These suggestions may help you to stretch your budget

BUDGET-STRETCHING HINTS

- 1, Increase the length of time between each shopping tour. This is a suggestion of John and Jean Rourke of London Stake. They are the parents of six children and are enthusiastic, successful food storsers.

They believe that if you go even one extra day beyond what you had planned before you shop again, that this stretches the food budget. They also believe that the longer period between shopping trips, the more economical your buying.

If you have been shopping for food every day, try to shop every third day. Increase the time between, as you are able, to shopping once a week. When you are really expert in your planning, buying and storing, see if you can shop just once a month. The Rourkes claim that they save money by shopping less often and really use their stores systematically, building up where necessary when they shop. They now shop once every three months with the exception of some fresh milk and fresh produce. Their shopping trips are real excursions and very economical.

- 2, Make a list of all items before you shop so that you will buy all that you need for your meals, but will avoid compulsive buying. This costs you money, and you sometimes come home with unnecessary extras.
- 3, Avoid buying prepared foods such as tinned beef stew, tinned rice puddings, tinned curreys or TV dinners. These are convenient time-savers, but are too expensive for the food storage planner. If you made the same receipt yourself, you would have much larger servings to offer your family for the same amount or less money.
- 4, Learn to bake. Make your own sweet biscuits, sponges and even bread. Home made baked goods are family favourites and will save you money.
- 5, Make your own jellies, jams and

bottled fruit. If you buy in season, in bulk, you can provide your hungry brood with high quality, comparatively inexpensive "extras."

- 6, Watch for special bargains offered at your food store. Often this "leader" is a genuine bargain and worth stocking up on.
- 7, Learn to check weights against price so that you are certain that you are getting the most for your money.
- 8, If at all possible, buy in bulk. Many wards and branches qualify to buy at wholesale grocers due to the amount of catering they do for ward or branch affairs. The Aylesbury Branch in Buckinghamshire have a Co-operative bulk-buying scheme that provides this group with large amounts that they divide with the advantages of lower food costs. There are other companies that offer bulk buying by post and claim that you can save up to 20 per cent by buying in this manner. I will list some of these at the end of the article.

These are only a few suggestions of ways to save and thus make it possible for you to begin **your** "year's supply." I am sure that each of you have many "thrift hints." Send them to us and we will print them at the end of each article on the Food Storage Plan.

This is a New Year, a time for new beginnings. Resolve that this year you will begin your years supply of food for your family.

STORES

John Dron Ltd., Mountview House, 6 Highgate, High Street, London, N.6.

An illustrated catalogue is available upon request. They offer a wide range of products from groceries, household goods, a new type of long-life electric lamp to furniture. To give an example of price, they offer Low Foam Detergent Powder, 28 lbs. for £2 18s. 6d.

Buy Bulk Limited, Bourne, Lincolnshire.

This company has a complete range of food, detergent and paper products. They sell superfine sugar, 12—2 lb. bags for £1 12s. 0d. Golden Syrup costs £1 for a 14 lb. tin.

L. Garvin and Company, Garvin House, 158 Twickenham Road, Isleworth, Middlesex.

A wide variety of food products is offered by this company and they specialise in honey from all over the world. The honey ranges in price from 1s. 9d. a pound to 4s. 10d. a pound.

You are able to buy a 5 lb. tin of peanut, smooth or crunchy for £1. This is a good source of protein and highly recommended for your food supply. This company will soon open a "Cash and Carry" at their Isleworth headquarters that is open to the public.

Yours By Return, Ltd., 30 Gay Street, Bath.

This Company offers bulk buying in nylons at real savings. They have recently expanded their product range to include underclothes and sweaters. Prices for stockings are 2s. 11d. a pair and for tights 6s. 11d. Savings range from 14s. to nearly £2 a dozen compared with shop prices.

★ John and Joan Rourke have been particularly helpful in supplying information and ideas for these articles. We extend our sincere thanks to them.

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HONOUR FOR SCOTTISH MISSION PRESIDENT

An unusual special Court of Honour was held at the offices of Edinburgh County Scout Council on Tuesday, January 13.

President F. Nephi Grigg, of the Scottish Mission received the Silver Antelope Award, the second highest award for service in the Boy Scouts of America Programme.

There are 12 regions of Scouting in the U.S.A. The Silver Antelope is the highest award that can be given by a Region. The only other higher award is the Silver Buffalo, presented by the National Council.

Mr. Feist, President of the Boy Scouts of America, authorised the award to be presented by the Scottish Scouting Association.

County Scout Commissioner J. B. C. Brown presented the award to President Grigg who was accompanied by his wife, Addie, and two of their children. Steven and David, at a meeting of Edinburgh Scout Council Leaders.

Mr. Brown stated that this was historic in that it was the first time such an international presentation had been experienced here and that it demonstrated the brotherhood and closeness of the Baden Powell Scouting Programme throughout the world.

Mr. Brown read the citation as follows:

"First class Scout as a boy and first class citizen as a man characterises the first Scouter we honour tonight.

"Almost 40 years of Scouting and community service attract attention to



this dynamic man. His scouting position include troop committeeman, Scoutmaster, District committeeman Executive Board member, service on the finance, organisation and extension, and camping committees, and council president. He was elected to the Regional Executive Committee in 1960 and has worked in jamborees, camp committees. He has visited many



councils in the region on speaking engagements and is a popular speaker at universities, high schools, youth conferences, and conventions throughout the country.

"He has pioneered and developed many processes and products in the frozen and dehydrated food industry.

"His civic and business responsibilities over the years are too numer-

ous to name, but always his energies, finances and facilities have been used in the causes of youth.

"He served his church as Bishop for ten years and a High Councilman for fifteen years.

"He was called recently to serve as President of the Mission of the L.D.S. Church in Scotland.

STAR NEWS

BIRMINGHAM STAKE

The staff of "Challenge," the Stake magazine, organised a New Year Ball at Woodsetton on January 3. Members from all over the Stake danced to the music of Paul Westbury and his band, and during the interval took part enthusiastically in a Dutch Auction organised by President Stanley Woods. Afterwards he donned a white overall and expertly served "hot dogs" from a stand at the end of the corridor, while other refreshments and drinks were sold from the hatch. Ian Dailey accompanying himself on the guitar sang folk songs in a cabaret spot that he shared with the Birmingham Ward Girls Quintet, who harmonised in popular songs. The whole evening was a pleasant and enjoyable way of greeting the new year.

Over 150 people attended the Elders Quorum Dinner and Dance at Woodsetton on January 31, a really thrilling sight. A wonderful three course meal had been prepared by Winifred Megeney and sisters from the Birmingham Ward, and despite the large numbers every meal was served hot. President and Sister Cuthbert were guests of honour and the after dinner speakers, Quorum President Robert Bogle was chairman. After dinner the tables were cleared away for dancing and entertainment by the "Saintly Wake."

NORTHFIELD Branch, dependent on BIRMINGHAM 2nd Ward, has now become Independent and will be known as the Birmingham 4th Branch, with James W. Such as Branch President, the same day another dependent branch



President Stanley Woods serving hot dogs at the Birmingham Challenge New Year Ball.

was formed from the parent ward, the Chelmsley Wood branch, with Geoffrey Wilkins as Branch President. The work is really progressing in the Birmingham area and a dependent Sunday School and Primary have been organised in the Sutton Coldfield area.

BRITISH MISSION

Sisters from the CRAWLEY Branch celebrated a very busy and successful winter season by attending the Ice

Show, "Humpty Dumpty," with the missionary workers from the Temple. This was their opportunity to relax and be entertained after working hard for their bazaar in November and inviting their husbands to a dinner they prepared and a play they performed in December. Everyone had a wonderful evening, and all agreed that the past months events have promoted stronger feeling of unity in the branch.

At the CRAWLEY District Conference on Sunday, February 1, Mission President J. Childs and District President J. Hart, made a presentation to Victor L. Palmer, 2nd counsellor in the Crawley Branch Presidency.

For outstanding services to youth in the District and Branch, Brother Palmer received an Honorary Master M Men Certificate. He has devoted many hours of his time in promoting scouting in the area, and has organised events and outings for the members of the Aaronic Priesthood, and is very popular with all they boys. The award is richly deserved, but Brother Palmer modestly feels that it has been his privilege to be able to work with the youth in scouting and M.I.A.

The "Clowns" provided music for dancing at the NORWICH Branch party on December 23. Then after refreshments during the interval, Olga Duffen sang two beautiful solos, the evening concluded with carol singing as Mildred Jennis played the accordion. When the party was over however, everyone exchanged shilling gifts to enhance the Christmas spirit.

The ESSEX District New Year Party was held at Southend on January 3rd, organised by M.I.A. President and Superintendent Jane and Ray Botterell. A group provided the music for dancing and everyone had a really good time.

Iford Branch, encouraged by their success in the Mission Road Show at the Convention last year, presented a Christmas review and play at the Chelmsford Chapel on January 10. The play "On a Christmas Tree," showed the Christmas festivities enacted and explained by the presents on the tree. It proved to be a very unusual and entertaining evening.

Over 60 young people from the SOUTHEND Branch, spent an energetic evening on January 17, square dancing to the direction of Jim Cracknell. At times there was not enough room for all those who wished to form squares.

CHELMSFORD Branch said Farewell to Brother and Sister Sweeting and their four children on January 17 with a party in their honour. They have been members of the branch for 6 years and during that time have held many positions including branch M.I.A. and Sunday School President, Primary counsellor, Sunday School and Relief Society teacher. They will be missed by the Chelmsford members, who wish them every success in their next branch.

CENTRAL BRITISH MISSION

The BEDFORD Branch and Primary Party in December was a great success with a magician and Father Christmas to delight the children. Over 40 youngsters enjoyed the tea provided by their parents, and the presents they received.

One of the younger members of the branch, Sandra Petins, designed and painted Christmas Cards which she then sold to the members. The profit of over £6 was given to the Building Fund

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Left top: Winners of the Victorian Dress competition at the Watford District MIA Centennial Ball held in the Luton Chapel. Left to right: Brothers Johnson, Sister Hillier, Sister Hoare (all from Hayes Branch) and Brother Gel, from Wembley. Left bottom: Music Hall songs of the old days were led by Sister Jennie Oliver. Above: District President D. Howells tripping the light fantastic.

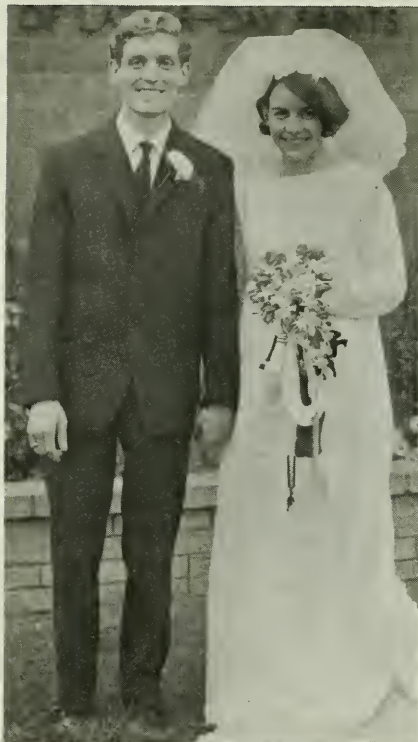
SCOTTISH MISSION

ABERDEEN Branch held a "Burns Supper" on January 23, where over 100 guests gathered in the Cultural Hall. President George Bowie was Chairman, and the Haggis was piped in by Stanley Robertson. The haggis was carried around on Elder Dennis Dahls' shoulder, he is a Canadian missionary, and he

deemed it a great honour. Brother A. Maxwell proposed the toast, and the Selkirk Grace was given by President J. Dunlop. Again an international flavour was present, as Brother Dunlop and his family will be returning to New Zealand later this year. The three course meal was prepared by the Relief Society sisters, and the missionaries acted as waiters. The Immortal Memory was given by Brother W. S. Black, and toasts to the Lassies and the Men were proposed by Stanley and Lena Robertson respectively.

A three piece band supplied Scottish Dance Music and President George Bowie was M.C. for the dancing which started off with the Grand March. Stanley Fraser later sang one of Robbie Burns' favourite songs, "My Love is Like a Red Red Rose," and the rest of the evening was a whirl of Gay Gordons Eightsome reels, and various games.

Congratulations



Brother and Sister Wharrad.

Kenneth Wharrad and Rosemary Campbell of Redditch were married at the Woodsetton Chapel by Stake Patriarch Harry W. L. Jones. The bride wore a long white dress, trimmed with guipure lace, and was attended by Lynda Simmons, Jane Griffiths and Julie Wharrad, who wore dresses of peach satin.

Elder Michael J. Tate, after serving a full-time mission in South Africa, was married to Felicity Chatu at the Southampton Chapel. Felicity is the daughter

Brother and Sister Tate

of President and Sister Chatu of the Ramah Branch in Johannesburg, who travelled to England with the rest of their family for the wedding and to visit the London Temple. The reception was held in the Cultural Hall and then the couple left for the Temple with their parents. They intend to return to settle in South Africa in the Spring.

David P. Tate, Michael's brother, left on January 2 to serve a mission in Ireland.


ENGAGEMENT

Keith Withington, second son of Harry and Jessie Withington, Gosport and Fareham Branch, to Christine Mary Bridger, younger daughter of Victor and Betty Bridger, of the Crawley Branch.





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We all hold important positions before God. We are called to build up the Church of God; we are called to build up the kingdom of God; we are called to introduce and maintain the government of God; and God expects it at our hands; and he expects that we shall be true to him and to our priesthood, and true to our calling; and if we are, there are thrones and principalities and powers and dominions, exaltations and increase, worlds without end; and if we are not, there will be sorrow and mourning and lamentation and woe.—President John Taylor

